2. INDEA gives sustenance, eveu to the undercut:
he is the conqueror of wealth accumulated (by enemies), through (going against) them with a slow-paced steed.
3. Vast are his designs, manifold are his praises,
his protections are never withdrawn.
4. Offer worship and praises, friends, to him who
is to be attracted by prayers; for he verily is our great intelligence.
5. Slayer of VRTTRA, thou art the protector of one
(adorer), or of two, and of such as we are.

Vargaxxit. 6. Thou rcrnovest (far from us) those who hate us:
thou prosperest those who repeat thy praise: bestower
of excellent male descendants,[1] thou art glorified by men.

7. I invoke Tvith hymns INDBA, cur friend, who' is

property of flowing forth, *pa^as,* milk: tbe epithet *dasayan* tram* is of a less precise purport, and is somewhai mystified: in one sense it implies aggregated bodily existence, or organs and functions of die body, whicjh are tbe result of the nutriment furnished to the child by the matured milk, agreeably to a *kkila,* or supplementary 'verse quoted by the scholiast: *ckahkuscha trotram-cka, wunaicha, r<5k~cka} prdndpdnau, deha{ idam fariram, dicaHpratyanchdv-anvhmau visargdv-etamtam manye datayantram utsam,* I consider the eye, the ear, the mind, the speech, the two vital airs, the form, the body, the two creations inverted and direct, as the tenfold *utsa,* or state of teing: another explanation makes the phrase janply the *Soma's* being offered with nine texts to *Indra* and other deities at the morning sacrifice: *Aitareya Brdhmana, Panchaha* 3, *Adhydya* 1.

[1] *Suvira* is here explained *fobhanair viraih putrapautrddibhir dtitavyair-upetah,* endowed with or possessed of sons, grandsons, aijd the like to be given.